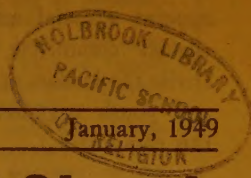


# Christian Community (CLEVELAND)

A Program Service of the Council for Social Action of the  
Congregational Christian Churches, 289 Fourth Ave., New York 10, N. Y.,  
and the Commission on Christian Social Action of the  
Evangelical and Reformed Church, 2969 West 25th St., Cleveland 13, Ohio

Volume 1, No. 1



## The Race Relations Program in the Local Church

### GREETINGS

The designer of the strait jacket presumably derived little satisfaction from his creation save that of knowing, perhaps, that the patient had been protected from self-injury. Designing, construction, creativity is an irrepres- sible urge in all life; but the greatest satisfactions are reserved for those who construct what is durable, useful, and beautiful.

The creation of a new and more effective instrument of God's will in the *United Church of Christ* belongs, we believe, in the top brackets of man's creations. Whether it actually proves to be so depends on those who make up the ranks of this potentially constructive instrument. The proof will be in the quality of society we in turn can help create. To that end we need such a medium as *Christian Community* that we may share plans, accomplishments, hopes—yes and even failures in our efforts for the kingdom of Christ. We rejoice that this new merged newsletter serves this high purpose.

VICTOR OBENHAUS, Chairman  
Council for Social Action



The first appearance of *Christian Community*, combining *Christian Social Action Bulletin*, which has been issued by the Commission on Christian Social

Action of the Evangelical and Reformed Church, and *Together*, issued by the Council for Social Action of the Congregational Christian Churches, is further evidence of functional cooperation between the Commission and the Council. We hope that it is a step which will not only be approved by the membership of the two bodies, but also that it will be followed by still further joint undertakings until the time co- operation gives place to unity. Certainly, if this common publication does not prove an exception, cooperative work will result in a better paper. It will have at its disposal larger resources than the two former publications had; it will reach a wider circle of readers; and, we believe, will provide a stronger and more effective base for action.

It is our expectation and belief that a better bulletin will result from the merging of the two publications. To this end, we not only pledge our best efforts but also invite criticism and suggestion in order that it may better meet the requirements of its purpose. We dare not let our tools become dull of edge any more than we dare fail to acquire and improve the skill which knows how a good tool is to be used.

ELMER J. F. ARNDT, Chairman  
Commission on Christian Social Action

How can a pastor, the chairman of a local church committee on social action, the member of a consistory or church council, lead his congregation to participate in the denominational emphasis on more Christian race relations and help make effective within the local fellowship the denominational objective of "a non-segregated church in a non-segregated society?"

The complete answer to this question will vary in certain details with the character of the local community, its opportunities and limitations. Certain steps, however, are so basic that they may be taken in any situation where the leadership desires to develop a serious Christian witness in this area. They are suggested as an aid to those who are chosen to guide their fellow Christians.

### USE YOUR COMMITTEE

1. Study the denominational statement on Race Relations. (See page 3 of this bulletin. For the complete text, see *Social Pronouncements of the Evangelical and Reformed Church*, page 27, or *Our Response to the World's Need* pages 14-17, and *Resolutions and Section Reports* of the General Council of Congregational Christian Churches, pages 3-4.)

2. Secure the materials prepared by your denominational agencies for your assistance. (See *Christian Action in Race Relations, There is Something You Can Do About Human Relations*, and other resources listed on page 3 under the heading, "Available Resources.")

3. If you are the chairman of the church's standing committee on social action, call together your committee to study the pronouncements and materials. If you are the pastor of a church that has no social action committee, present

### CHRISTIAN COMMUNITY

*Christian Community* is a monthly program service, providing pastors, social action committees, and leaders of church organizations with suggestions, helps, news and views for the local program of Christian social action.

*Christian Community* comes to you as the successor of *Together* and *Christian Social Action Bulletin*, previously published by the Council for Social Action of the Congregational Christian Churches and the Commission on Christian Social Action of the Evangelical and Reformed Church respectively. Looking forward to the union of our denominations as the United Church of Christ, we take this step toward unifying our work in the interest of more effectively serving the local congregations in our fellowship.

Christian citizenship and community service have long been demanding their place in the life and program of the churches. Social action committees—sometimes called public affairs, or Christian citizenship, committees—are increasingly being recognized as necessary instruments for meeting these responsibilities. It is our hope that such committees, unofficial study and action groups, and interested key people in local churches will give careful attention to the material presented and find it useful as the basis of suitable action in parish and community.

to your official board the question of relating your church to the denomination-wide emphasis. (Now may be the time to appoint a social action committee or a special committee on race relations. Invite the leaders of your men's, women's and youth organizations to meet with this committee.)

### PLAN YOUR PROGRAM

4. With your committee, or with the board as a whole, go over the materials, singling out the suggestions which seem feasible in your own situation. Using these—plus the initiative of your own group—map out a program of study and action for *your* local church. Such a program might include such projects as the following:

a. Arrange a forum, study group, or series of discussions on the Christian approach to race relations, using a book like *Seeking to be Christian in Race Relations*, by Benjamin Mays.

b. Plan a lecture, or a panel discussion, under competent leadership, to examine the position of science regarding race.

c. Present a book review, or seminar discussion, on the status of minorities, using *To Secure These Rights*, by the President's Committee on Civil Rights, as a source.

d. Conduct a forum, or a series of round tables, on specific phases of inter-group relations; e. g., employment, education, housing, discrimination in entertainment and public facilities.

e. Study the practices and attitudes of members of your congregation toward members of minority groups.

f. Invite a speaker or singer representing a minority group—Negro, Jewish, Japanese-American, Mexican — to a church night program.

g. Ask your pastor to arrange an exchange of preachers or of choirs on Race Relations Sunday, and on other occasions.

h. Encourage groups of all ages—Junior and Primary church school classes, intermediate and senior high youth groups, laymen's and women's fellow-

ships—to entertain corresponding Negro, Jewish or other groups and to visit such groups by mutual agreement.

i. Make a survey of your community, to discover whether all groups enjoy equal opportunity in housing, entertainment, employment, legal protection, or schools.

j. Cooperate with other organizations in at least one community project for improved race relations (better housing, joint use of parks or swimming pools) and one legislative project on the state or national level (fair employment practices legislation or abolition of poll-tax).

k. Present the motion pictures and film strips available from the denominational bureau of audio-visual aids, with

carefully guided discussion of the issues raised.

### FOLLOW THROUGH

5. Keep the emphasis, together with activities and findings, before the members of the congregation through such media as posters, literature tables, book displays, bulletin board notices and church calendar announcements.

6. Formulate a statement expressing repentance for the sins of caste and commitment to the purpose of making the church an inclusive fellowship. After sufficient education and discussion this may be presented to an annual, or special, meeting of the congregation and formally adopted as expressing the congregation's policy and spirit.

## Church Grows With Changing Community

Located on Chicago's Southside, old South Congregational Church is in a neighborhood which, at the turn of the century, was Chicago's "Gold Coast." Many of Chicago's financially elite attended the Church and served it well. During the last five decades the neighborhood has slowly changed. Families with lower incomes have moved in, and many transients have passed through the church and the neighborhood. At the same time pressing closer and closer was Chicago's growing Negro population. The area became a place where race feeling ran high.

In 1943 the present ministry began with a small congregation which was completely white, although 250,000 Negroes were in the sector located just a half block away. In 1944 thousands of Nisei were resettled in Chicago, and many came to the neighborhood of South Church. Soon the parish included the three major racial groups. The sixty-four dollar question then became whether or not the white congregation would "let the church be the church." It responded magnificently. Large numbers of Nisei were welcomed into its fellowship and, more slowly, more and more Negroes. In its total constituency the church is roughly divided about equally among these three racial groups. At present the church clerk, many of the

church school teachers and youth leaders are Nisei; Negroes serve among the deacons, deaconesses, board of trustees, one heads the Men's Club, and another the Young Adult Group. The Senior Choir of eighteen voices has three Nisei and six Negroes. Other groups within the church differ in their racial proportions. There is no quota system anywhere along the line—whether it's a 10% quota or a 33-1/3% quota. During the development of this church into a genuinely inclusive church the life of the fellowship has also been strengthened numerically and financially.

The present minister of the church, the Reverend Howard E. Spragg, leaves in January to become general director of Congregational-Christian work in Puerto Rico. His associate, the Reverend William N. Lovell, becomes the minister at that time. Both of these men are Caucasian. In June, 1948, the church called the Reverend Robert Ross Johnson, a Negro, to become the new associate minister.

South Church is not an "inter-racial project." It is a Christian church, which is inter-racial in its constituency. Its communicants are rank and file people from its own neighborhood, and not inter-racial enthusiasts from all over the city. It is a fellowship of worshipping Christians who believe that the church must be the church.

# AVAILABLE RESOURCES

## For Your Race Relations Program

### PAMPHLETS

Available from the Commission on Christian Social Action, Evangelical and Reformed Church, 2969 West 25th St., Cleveland 13, Ohio:

- Christian Action in Race Relations* ..... .15  
*Race Relations Study Packet* ..... .50  
*Social Pronouncements of the Evangelical and Reformed Church To Secure These Rights* ..... .10  
*Pamphlet Order List*, Single copies Free

Available from Race Relations Department, Congregational Christian Churches, 287 Fourth Avenue, New York 10, New York:

- Human Relations in Action* Single Copies ..... Free  
*Round Table Packet* (18 Items) ..... 1.00  
*Statement on Interracial Marriage* (Committee on Church and Race) ..... .10  
*There is Something You Can Do About Human Relations* (poster-booklet) ..... .15  
*The Vermont Plan and High School Youth Visitation* (A How-to-do-it Manual) ..... .15  
*List for Literature Tables* ..... Free

Available from Department of Race Relations, Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, New York.

*The Christian Citizen and Civil Rights*, (a study guide on Civil Rights).

### 1949 WASHINGTON SEMINARS

The Legislative Committee of the Council for Social Action has announced the following Washington Seminars, for churchmen interested in a first-hand look at government and legislative process:

February 15-18. General Seminar, held in conjunction with a Conference on Civil Liberties, to be conducted February 15.

March 1-4. Rural Seminar.

May 3-6. General Seminar.

For information, write to the Reverend Thomas B. Keehn, Legislative Secretary, 1751 N Street, NW., Washington 6, D. C.

### BOOKS

Available from your denominational book-store:

Fred L. Brownlee, *New Day Ascending*, Pilgrim Press, \$3.00. Thrilling story of the American Missionary Association's first century.

W. E. B. DuBois, *Color and Democracy*, Harcourt Brace, \$2.50. An analysis of the question of colonial possessions and race. It introduces the thesis that white supremacy is the backbone of western imperialism, perpetuating war and making democracy impossible.

Margaret Halsey, *Color Blind*, Simon & Shuster. \$2.50. A white woman's analysis of the race myth, including an account of successful experiments of an interracial canteen in New York City.

Gunnar Myrdal, *An American Dilemma*, Harper's. \$6.00. Thorough yet fascinating story of white-Negro relationships in the U. S. A. by a great Swedish sociologist. 1439 pages plus excellent index.

Fred D. Wentzel, *Epistle to White Christians*, Christian Education Press \$1.50. A discussion of the problem of racial segregation in the Christian church and its effect upon the morality of white people.

### PERIODICALS

*Race Relations*: A Monthly Summary of Events and Trends in Race Relations, published by the Social Science Institute, Fisk University, Nashville, Tenn. \$2.00 per year.

*Interracial News Service*. Published by the Department of Race Relations, Federal Council of Churches of Christ in America, 297 Fourth Ave., New York 10, New York. \$1.75 for two years.

### EXHIBIT MATERIAL

Available from Department of Race Relations, Fisk University, Nashville 8, Tenn.

*Exhibit on Negro Life*. Large posters, crated, available for cost of shipping charges only.

*Races of Mankind*, Series of posters, available at \$5.00 for a set of 15.

### WE ARE COMMITTED

We repent of the sin of segregation as practiced both within and outside our churches and respond to the mandate of the Christian Gospel to promote with uncompromising word and purpose the integration in our Christian Churches and our democratic society of all persons of whatever race, color, or ancestry on the basis of equality and mutual respect in an inclusive fellowship.

*General Council, Congregational-Christian Churches*, 1946. *General Synod, Evangelical and Reformed Church*, 1947.

### VISUAL AIDS

Available for rental or purchase from Visual Aids Department, 297 Fourth Avenue, New York 10, New York, or Bureau of Audio-Visual Aids, 1505 Race St., Philadelphia 2, Pa.

*The Color of a Man*—16 mm. movie with sound.

*The House I Live In*—16 mm. movie with sound.

*Forward All Together*—Film strip.

*The Stranger Within Thy Gates*—color slides.

Note: See more complete list in *Resource Manual in Intercultural Relations* (42 pages) by Committee on Church and Race, 50c each, and the Religious Film Association's *Catalogue of Films for Church and Community Use*, 35c.

### AGENCIES

*Congregational Christian*: Race Relations Department, American Missionary Association, Mr. Herman Long, Director, Fisk University, Nashville, Tennessee. Religion and Race Aspects: Rev. Galen Weaver, 287 Fourth Avenue, New York 10, New York.

*Evangelical and Reformed*: Commission on Christian Social Action. Executive Secretary, the Reverend Huber F. Klemme; Associate Secretary For Race Relations, the Reverend Jefferson P. Rogers; 2969 West 25th St., Cleveland 13, Ohio.

*Interdenominational*: Race Relations Department, Federal Council of Churches of Christ in America. Dr. J. Oscar Lee, Executive Secretary. 287 Fourth Avenue, New York 10, New York.

# Our Denominational Leadership

## 1. Congregational - Christian

By RAY GIBBONS

Galen R. Weaver is one of the wealthiest men, in terms of spiritual possessions, in the Congregational Christian Churches. He is a sturdy, active minister in the prime of his life, endowed with a fine mind and a capacious spirit. He has had a fine education at Ohio State University and Union Theological Seminary, but more especially in the laboratory of race relations in Hawaii. In 1925 he assisted in the founding of the Institute of Pacific Relations at Honolulu, T. H. and four times served as ad interim member of its staff. When on leave in 1944-45 he tested his "experiments" in racial integration upon the continental United States, where he travelled extensively for the American Missionary Association, took part in the Colorado Fair Play Committee's campaign against the alien land amendment and prepared a research study for the Federal Council of Churches on "Oriental Americans and the Churches." There are few members of the Congregational Christian Churches who have had as extensive and prolonged a training in racial relations as has Galen Weaver.



Blackstone

WEAVER

But the finest possession of all was his experience as pastor of the Church in the Cross-roads, in Honolulu. From 1923 to 1946 he shepherded the flock, in fact, gathered the sheep from many folds, to found and build a mighty Church of God in that garden spot. When I say "many folds" I do not refer to denominational pirating. Not Galen. He built his church, like the edifice of St. Mark's in Venice, with marbles of many hues and colors—Japanese, Polynesians, Caucasians and Negroes. With fine feeling for religious growth through worship he developed a unique forty-five minute service of meditation and prayer followed by a half-hour preaching service.

This man has become an exhibit-piece for all our churches, an evidence that it can be done. So, when the churches, represented at the Grinnell 1946 General Council meetings, determined to make a two-year special effort to overcome racial segregation the mantle fell upon Galen Weaver. He it was who had the conviction born of personal experience. He it was who had the breadth

of understanding and the unfailing compassion necessary to meet all rebuffs and carry on with a program.

The Biennium emphasis was a success. It rallied hundreds of people to participate on a National Committee on Church and Race. It drew hundreds of local church leaders into conference on the next steps to overcome segregation in their own localities and congregations. It expressed the conviction of the churches in briefs before the United States Supreme Court in the case on restrictive covenants and the so-called Takahashi case restoring fishing rights to Japanese returnees to the west coast. So universally satisfactory was the work of Mr. Weaver in preparing literature, conducting the Round-table conferences and awakening the conscience of the churches, boards and agencies that the emphasis continues as a permanent part of the Department of Race Relations of the American Missionary Association, with joint sponsorship by the Council for Social Action.

The re-orientation of Mr. Weaver's work, the administrative problems of conducting a joint program that will elicit the full participation of both agencies, the problem of conserving and furthering the initial biennium emphasis of the churches, are the major challenges ahead.

Mr. Weaver will be a staff member of both the C. S. A. and the Race Relations Division directed by Mr. Herman Long of Fisk University. He will continue his office at 287 Fourth Avenue, New York City. He will work at the special problems due to in-migration in urban communities. He will continue, God willing, to exhibit those outstanding capacities, convictions and compassion which mark him as a great Christian leader in the field of race relations.

## 2. Evangelical and Reformed

By HUBER F. KLEMME

The Evangelical and Reformed Church was one of the first denominations to establish "the elimination of segregation" as one of its specific social goals. This was among the *Objectives for Christian Social Action* adopted after several years of study and discussion throughout the church by the General Synod of 1942.

Five years later, the General Synod of St. Louis, heartened by the actions of the Federal Council of Churches and the General Council of Congregational Christian Churches, renounced the sin of segregation and announced its inten-

tion to work for "a non-segregated Church in a non-segregated society."

General Synod did not pretend that such a formal statement was an end-in-itself. On the basis of this affirmation it urged boards, congregations, and members of the denomination to examine their practices with reference to minority groups. 1948-1949 were designated a period of special emphasis on race relations.



Marsh

ROGERS

At the same time the Board of National Missions and the Commission on Christian Social Action were encouraged to develop a joint program of education and action in more Christian race relations. To this end they called the Reverend Jefferson P. Rogers as their Associate Secretary for Race Relations. A native of Quincy, Florida, educated at Florida A. & M. College, with an M. A. from Howard University and a B. D. from Yale Divinity School, Mr. Rogers was ordained in the African Methodist Episcopal Church and served congregations of that denomination in Philadelphia and New Haven.

Since September 1, 1947, when he took up his specialized ministry in the Evangelical and Reformed Church, Mr. Rogers has been engaged in a busy round of speaking, conducting discussions, writing, and working with groups. He has participated in a number of successful institutes and round tables, and has been warmly welcomed by pastors, laymen, women's and youth groups wherever he has appeared.

Within the limits of his calendar, he is always ready to respond to requests for personal or written consultation. He may be reached at the office of the Commission on Christian Social Action, 2969 West 25th Street, Cleveland 13, Ohio.

## ECONOMIC LIFE OBSERVANCE

At the suggestion of the Federal Council of Churches' Department of the Church and Economic Life, January 16-22, 1949, has been designated Church and Economic Life Week. It is suggested that pastors use the occasion to preach on the significance of economic relationships for Christian conscience and the message of the Bible as it relates to man's life as employer, employee, producer, and consumer.

**NOTE:** We are enclosing a publication of the Federal Council of Churches. Additional copies may be secured at the prices quoted.